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THE
LORD'S SUPPER

FRANCIS WESLEY WARNE



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SATURDARIANISM

The Lord's Supper

"This cup is the new covenant in my blood"

BY
FRANCIS WESLEY WARNE

One of the Bishops of the
Methodist Episcopal Church



THE METHODIST BOOK CONCERN
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DEDICATION

DEDICATED TO MY BELOVED
WIFE AND DAUGHTER,
WHO, THROUGH THEIR CONTINUOUS, UNITED,
LOVING CARE AND HEARTY COOPERATION,
HAVE MADE IT POSSIBLE FOR ME
TO CONTINUE MY WORK
IN INDIA

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REASONS FOR PUBLICATION

IN India, where our converts come out of the non-Christian religions, it requires much teaching to enable them to understand the meaning and purpose of the sacraments. To meet this need, at as many gatherings of our Indian ministers as possible I have been preaching on the subject of "The Lord's Supper." It has been my hope that I might so instruct our preachers, that they in turn might the better be able to instruct our people.

I have been urged to put the substance of my teaching into print in order that it might be in the courses of study in our various vernaculars for our Indian ministers, in our educational institutions, and circulated as widely as possible among our people, that they might the more intelligently and with greater spiritual profit partake of the Lord's Supper.

While this brochure was being prepared the suggestion was made that it might be

REASONS FOR PUBLICATION

useful at home for probationers' classes, for young people in the Epworth League chapters, as a convenient and helpful present from friend to friend, and in homes where young people are being prepared for their first communion. If this should prove to be true, and India through this means is enabled to offer a helpful contribution to our good people at home, who have done so much for my beloved India, the heart of one Indian missionary will indeed be made truly glad.

F. W. W.

Lucknow.

FOR MEDITATION IN PREPARATION

“Blessed is the man” whose “delight is in the law of the Lord; and in his law does he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper.”

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3. 16).

“All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets” (Matt. 7. 12).

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven” (Matt. 7. 21).

“Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted

FOR MEDITATION IN PREPARATION

aught of any man, I restore fourfold" (Luke 19. 8).

"He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Let each man do according as he hath purposed in his heart, not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Cor. 9. 6, 7).

"So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith" (Gal. 6. 10).

"Godliness with contentment is great gain: for we brought nothing into the world, for neither can we carry anything out" (1 Tim. 6. 6, 7).

"He that hath pity upon the poor lendeth unto the Lord, and his good deed will he pay him again" (Prov. 19. 17).

"For the Son of man is come to save that which was lost" (Matt. 18. 11).

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (John 6. 37).

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit

FOR MEDITATION IN PREPARATION

should remain: that whatsoever ye shall ask of the Father in my name, he may give it you" (John 15. 16).

"For the bread of God is he which cometh down from heaven, and giveth life unto the world" (John 6. 33).

"And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (John 6. 35).

"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53. 5).

"Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day" (John 6. 54).

"It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (John 6. 63).

"And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb" (Rev. 19. 9).

"According to your faith be it unto you" (Matt. 9. 29).

"He that hath an ear, let him hear what

FOR MEDITATION IN PREPARATION

the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life" (Rev. 2. 7).

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels" (Rev. 3. 5).

CHAPTER I

THE LORD'S SUPPER INSTITUTED

“With desire I have desired to eat this passover with you before I suffer.”

CHAPTER I

THE LORD'S SUPPER INSTITUTED

"THE Lord's Supper" was early chosen as a name for the memorial of Christ's death because it was instituted while the Lord himself ate his last supper with his disciples. The account of the institution of the Lord's Supper is found in three of the Gospels and in the report of Christ's revelation to Paul; herein is found our scriptural authority for its perpetual celebration in the church. That Christ had a vital interest in it is expressed in "With desire I have desired to eat this passover with you before I suffer." This yearning desire was because he was inaugurating according to his own idea a universal memorial of his everlasting love. One of the elements in the strength of Mohammedanism is that from all Mohammedan lands large numbers visit Mecca and return enthused with the stories of the Prophet and his life. Jesus knew there was in human nature this need of personal attachment, and therefore in infinite wisdom instituted a per-

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petual memorial of himself that meets this deep-seated need of centering our affection on a personality in a much more vital and faith-inspiring manner than a visit to Mecca. Jesus did this not only for a select few who can travel, but, without respect to races, for all his people, in all lands and throughout all time, he in infinite love instituted the Lord's Supper. It is not, like baptism, to stand at the threshold of the church and be administered but once, but is placed in the most holy place in his church, that it might bring all individual believers of all ages and lands at regular intervals throughout the life of each into a loving, vital realization of "his precious death until his coming again." The command for its observance is among his last commands: "This do in remembrance of me." Note that it is a command.

The following are the four scriptural accounts of the inauguration of the Lord's Supper as a memorial of which Christ said, *"This Cup is the New Covenant in My Blood."*

OUR SCRIPTURAL AUTHORITY

"And as they were eating, Jesus took

THE LORD'S SUPPER INSTITUTED

bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body. And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is my blood of the covenant, which is shed for many unto remission of sins" (Matt. 26-28).

"And as they were eating, he took bread, and when he had blessed, he brake it, and gave to them, and said, Take ye: this is my body. And he took a cup, and when he had given thanks, he gave to them: and they all drank of it. And he said unto them, This is my blood of the covenant, which is shed for many" (Mark 14. 22-25).

"And he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves: for I say unto you, I shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come. And he took bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body which is given for you: this do in remembrance of me" (Luke 22. 17-20).

"For I received of the Lord that which also I delivered unto you, how that the Lord

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Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as oft as ye drink it, in remembrance of me" (1 Cor. 11. 23-26).

The features in the celebration of the Lord's Supper that are common to all the four accounts of its institution are: The taking and breaking of the bread; blessing it or giving thanks, the taking of the cup and giving thanks, and giving it to the disciples that all should partake of both the bread and the "fruit of the vine." In two of the accounts it is added, "And when they had sung a hymn they went out."

CHAPTER II

AN ERROR AND FALSE DOCTRINE

The Error is in not obeying the command,
“Do this in remembrance of me.”

The False Doctrine makes the Lord's Supper a sacrifice, but the scriptures say,
“We have been sanctified through the offering of the body of Jesus Christ *once for all*.”
“There remaineth no more sacrifice for sins.”

CHAPTER II

AN ERROR AND FALSE DOCTRINE

AN Error and a False Doctrine concerning the Lord's Supper have grown up during the centuries which need to be refuted before we try to unfold the real spiritual significance of the Lord's Supper.

The Error is in rejecting the Lord's Supper. There are Christians who have neglected and rejected the celebration of the Lord's Supper. Such hold that there is not in the New Testament any command or injunction that the Lord's Supper should be permanently continued. They teach that the spirituality of Christianity calls for the discontinuance of the ceremony of both baptism and the Lord's Supper. Under the New Testament dispensation they regard the rites themselves as inconsistent with the whole spirit of Christianity, and claim that all types have given place to the substance. When the four spiritual statements concerning the institution of the Lord's Supper, that have been

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quoted, are read, in which the elements to be used are clearly described and the command for their continuance distinctly given, we believe this error will become so manifest that more need not be written. People holding such views may be devout, and no doubt many are, but they do not constitute a regularly organized Church of Jesus Christ, keeping all his commandments.

The False Doctrine may be summed up in the two words—"sacerdotalism" and "transubstantiation."¹ The doctrine is that the bread and wine by priestly consecration are transformed into the real body and blood of the Lord, in contradistinction to the doctrine of the symbolical use of the bread and wine as representing Christ's real body and blood. The Roman Catholic doctrines, as officially given in the canons and decrees of the Council of Trent, is as follows:

"In the Eucharist are contained, truly, really, and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ, and consequently the whole Christ."

¹The Romanists and High Church party are ever actively proselyting educated Christians in India.

AN ERROR AND FALSE DOCTRINE

“The whole substance of the bread (is converted) into the body and the whole substance of the wine into the blood.”

“The whole Christ is contained under each species and under every part of each species when separated.” “In the Eucharist Christ is adored.”

Transubstantiation is a much greater mystery than incarnation, as it is not the assumption by the Divine of the highest form of created existence, but it is the transference of perfect humanity and perfect divinity into inorganic matter.

This false doctrine is that in the blessing of the elements there is the offering of a sacrifice, distinct from that of Christ on the cross. That Christ's death on the cross obtained pardon for birth sin only, while the sacrifice of the Lord's Supper obtains pardon for actual sin and delivers souls from purgatory. This error is so fundamental and anti-scriptural that it denies that the full benefits of Christ's atonement are received through repentance and faith, and teaches that they are received through the sacrament and from the hands of the priest. Thus it makes taking the communion the

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necessary condition of salvation. This gross and unholy doctrine takes the salvation of the individual soul out of the hands of Jesus Christ and places it in the hands of a human priesthood. It has led to the anti-scriptural custom of selling indulgences for sin and to many expensive masses for the dead, through which the church lost its spirituality and the priesthood became worldly and corrupt; and the church became rich, while the people became poor and impure, and the darkest days in church history ensued as a consequence.

This unscriptural teaching is founded on two false interpretations. One, that there is in the Christian Church a priesthood which has authority and power to offer sacrifices, whereas in the New Testament it is distinctly said, "We have been sanctified through the offering of the body of Jesus Christ *once for all*."² "One offering," "One sacrifice," and one "great high priest over the house of God"—such is the scriptural language and condition of the New Covenant. The New Testament does not teach that other sacrifices can be offered.

² *Italics here used by the author for emphasis.*

AN ERROR AND FALSE DOCTRINE

The other false interpretation on which the doctrine of transubstantiation is chiefly founded grows out of the meaning read into the verb "is" in Christ's statements, "This is my body," and "This is my blood." The teaching is that "is" should not be interpreted symbolically, but literally. That the elements are changed into the real body and blood of Jesus Christ and do not symbolize them. We answer:

In common speech "is" has three meanings: (1) "Jerusalem is a city." In this the meaning is that Jerusalem possesses all the elements that constitute a city. (2) It asserts the identity of one person or thing with another, as, "This is the King of the Jews." (3) It asserts the resemblance of one thing to another or the representation of one person or thing by another. For example, concerning a picture of London, we say, "This is London." Does anyone believe that the picture is actually London, or only that it represents London? A friend calls and you show him a photograph, and say, "This is my mother." Could anyone believe that the photograph was actually the flesh and blood of your mother? "This is my body," "This

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is my blood," are after the same manner of speech a most familiar form of Bible expression, by which metaphor the symbol is called the thing itself. "The seven stars are the angels of the seven churches, and the seven candlesticks which thou sawest are the seven churches." Does not every reader understand that "stars" and "candlesticks" are not literal "angels" and "churches," but symbols only?

This, moreover, was Christ's most common use of the verb "to be," in "I am the light of the world," "I am the door of the sheep," "I am the true vine," "I am the bread of life." Can anyone believe that he meant that he was literally the light of the material sun, or the literal wooden door through which the sheep entered the fold, or the twining vine on which the grapes hung, or the literal manna which came down from heaven? We are told that when he taught, saying, "I am the living bread which came down from heaven," he was misunderstood, for "Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?"

Christ gave us his own clear statement

AN ERROR AND FALSE DOCTRINE

concerning his own use of these metaphors. "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life." Should not this, Christ's own interpretation of his own statement that "the flesh profiteth nothing," but "it is the spirit that quickeneth," in his own use of the verb in such expressions as, "I am the living bread," end all controversy?

Further, the bread which Christ broke could not have been Christ's real flesh, for when he instituted the Lord's Supper he had not yet died, and it could not have been his real blood, for it had not yet been shed. How absolutely absurd to think of Christ before his crucifixion feeding his disciples on his real flesh, and causing them to drink his real blood!

To drink the blood of an animal was an abomination to a Jew. The Jews believed that the life was in the blood. Therefore the very idea of eating the real flesh of their Lord and drinking his real blood would have filled the apostles with unspeakable horror, and it is unthinkable that Christ could have intended to shock them with such a doctrine.

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The very idea of a memorial excludes the idea of a corporeal presence, for a memorial of what is actually and bodily present is not only meaningless but absurd.

Paul had a special revelation concerning the Lord's Supper, for he introduces his account of its institution thus: "I received of the Lord that which also I delivered unto you." He then represents the Lord himself after he had blessed the bread, as saying, "For as often as ye eat this *bread*, and drink this *cup*."³ Here Paul tells us that Christ called the elements after they had been blessed, "This bread" and the "cup." There was no transubstantiation in Christ's description of the elements used in the celebration of the Lord's Supper. Can we now believe that the priest who consecrates, distributes more than Christ distributed? Can we believe that Christ held in his own hands before his crucifixion and distributed to his disciples nothing less than "The soul and divinity of our Lord Jesus Christ"? Does not the mere asking of such questions forever show forth the absurdity of such a doctrine?

³ Italics used here for emphasis.

AN ERROR AND FALSE DOCTRINE

It is told of a certain Protestant woman who had married a Roman Catholic that she was pressed by the Roman Catholic priest to take communion, and told that without communion in the Roman Catholic Church she could not have salvation. After much pressing, the Protestant wife said to the priest, "I will commune on one condition only, namely, that I be permitted to prepare the wafers." The priest consented. The woman prepared the wafers, went to the Roman Catholic church, knelt at the altar until the priest had consecrated the elements, but just before he partook of them she spoke, saying, "I have put just enough poison in each wafer to take a human life, but if you have turned the wafers into the real body, and blood, and divinity of Jesus Christ, they can do no harm. You partake first and I will partake after you." The priest did not partake. The eyes of the Roman Catholic husband were opened, and at the next communion the Roman Catholic husband and his Protestant wife communed together in a Protestant church.

The above named Error ignores and rejects; while the False Doctrine exalts the

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Lord's Supper into a saving ordinance. There are no saving ordinances in the Church of Jesus Christ, but many most blessed means of grace, among which the Lord's Supper holds the supreme place. Between the Error on the one hand and the False Doctrine on the other lies the true meaning of the Lord's Supper, which Christ himself calls, the "new covenant in my blood." We shall come to see what that true inner meaning is after we have a little further cleared the way by contrasting the two covenants.

CHAPTER III

THE NEW COVENANT ENRICHED

“Sin shall not have dominion over you: for ye are not under the law, but under grace.”

“The mediator of a better covenant, which was established upon better promises.”

“A better priesthood.”

CHAPTER III

THE NEW COVENANT ENRICHED

TURNING aside from that which is false, let us search for Christ's own conception and purpose in instituting the "new covenant in my blood." The Old Covenant was a great covenant, given first to Abraham and solemnly enlarged and accepted by the Jews at the foot of Mount Sinai. One is impressed with God's estimate of the Old Covenant by the fact that every enlargement and renewal was made a great national event. (I will not quote, but recommend the reading of the following chapters: Exodus 24; Joshua 24; 2 Chronicles 15; 2 Kings 11.) In each case there was a spectacular ceremonial and national display, and each time the nation covenanted to forsake other gods and to obey cheerfully the commands of the Lord.

Notwithstanding the great emphasis laid on it on all these great national occasions,

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yet the Old Covenant was but preparatory to the New Covenant in Christ's blood. The Old Covenant was temporary, material, spectacular, restricted, national—belonging to Abraham's seed, and of law, not of grace—while the New is permanent, spiritual, simple, yet universal. The Old was written on tables of stone, the New in the hearts of God's people, and promises not only prosperity, but forgiveness of sin, heart purity, lifelong companionship with Christ, and eternal life. The New Covenant is better than the Old in many ways, but particularly in that it has "a better priesthood"—Christ in heaven instead of Aaron in an earthly tabernacle. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."

It is well to recognize that both covenants were included in the first great covenant given to Abraham, which was, "In thy seed shall all nations of the earth be blessed." The Old Covenant was first with a family Abraham, then with a nation; but the New was given to all nations. Here, then, is the order

THE NEW COVENANT ENRICHED

of development: at first to one family, next to one nation, then the New for all nations.

At the time of the inauguration of the New Dispensation, or Covenant, changes were made from the terrifying and spectacular—such as “thunderings and lightnings”—to that which is gentle, tender, and full of love; circumcision was changed to a simple water baptism. Contrast the “devouring fire” on the top of Mount Sinai with the love and tenderness of the upper room, the Lord washing the disciples’ feet showing forth divine love and Christlike service. Notwithstanding these changes from the spectacular to that which is gentle and simple, yet the taking of the New Covenant vows, in partaking of the Lord’s Supper, should be as impressive and binding as was the obligation taken in the inauguration of the Old Covenant. Therefore at each celebration the Lord’s Supper to each individual has the combined ideas of a memorial of the Christ, a Eucharist, the making and taking of a covenant with the Lord himself, a spiritual communion with Christ, and the most blessed means of grace in the Church of our Lord Jesus. In this order let us now pass on to consider what

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Christ himself purposed that the Lord's Supper should mean to each communicant and at each communion. In so doing we shall see what infinite wealth of purpose and blessing lie between the Error on the one hand and the False Doctrine on the other which we have exposed.

CHAPTER IV

THE LORD'S SUPPER A MEMORIAL

“This do in remembrance of me.” “Ye do show the Lord's death till he come.”

CHAPTER IV

THE LORD'S SUPPER A MEMORIAL

JESUS knew human nature well enough to know that man soon forgets, that even his chosen disciples, who witnessed the heart-rending scene of his being nailed to the cross and his sacrificial sufferings on the cross, would soon in part forget his agonizing, atoning death. How much more the unnumbered millions who through the story were to become his disciples from all lands in the coming centuries! He therefore, in infinite wisdom and all-penetrating love, instituted this memorial, in order that all his beloved people in all time might be brought face to face with his sacrificial death, as symbolized in the emblems of his broken body and spilt blood.

The Master's infinite wisdom, divine tenderness, and his all-inclusive love are revealed in the fact that in choosing the elements for his own memorial, he rejected gold and granite, and everything chosen by the great of earth for their memorials, and chose only the

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common bread that must be renewed from day to day. In this choice we see the breaking of his body symbolized in the way the wheat is ground in every mill. He chose a symbol of suffering understood by all because bread is baked and eaten alike in every cottage and palace by the women and children of all nations, and throughout all ages. This is the sacred, suggestive, universal memorial symbol chosen by the King of kings and the Lord of lords. It excludes neither prince nor peasant, bond nor free, wise nor unwise. It tells us that as all people need bread so all people need love, and our blessed Lord, to symbolize his all-inclusive love, chose in matchless wisdom that which is within the reach of all. When, therefore, he says, "This is my body, given for you," teaching that as we need bread for physical life we also need Christ love for our spiritual life, it can be understood by all. Such wisdom and love thus symbolized and remembered in the Lord's Supper reveals the secret of Christ's growing power through the centuries over an ever-increasing number of nations.

The command of Jesus, "This do in re-

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membrance of me," does not confine the communicant to remembering Christ's sacrificial death only, but "remember me" includes all his pre-existence, his incarnation, the purity of his earthly life, his teachings and his miracles.

I once asked some Indian Bible women who were teaching in the zenanas of India, "How do you present Jesus?" That was a rather large question to answer all at once. In their confusion as to how to get started to answer, I can never forget one woman's face, all lighted up with love for her Saviour Jesus, who said, "There is nothing about Jesus for which we have to apologize." No apologies are needed for Jesus in the zenanas of India nor anywhere else.

We can remember his crucifixion, burial, resurrection, appearances, and teachings during the forty days, his ascension, reigning in glory, and his promise, "I will come again, and receive you unto myself; that where I am, there ye may be also."

Each communicant can remember that Christianity is on a sound historical basis, with Jesus Christ as the great central personality. He can remember Christ's death

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was not a calamity ; it was a triumph, a victory. Each one can remember for the strengthening of his faith that from the apostolic age down through the intervening centuries and by countless millions this commemoration has been kept by the various branches of the Christian Church. Since its institution many generations have passed ; nations have been born, flourished, and disappeared, but this ordinance continues.

What for? First, to commemorate the great historical fact of the life, death, resurrection, ascension, and reigning in glory of the Founder of the Christian religion. Further, as Christ revealed to Paul that it was also to proclaim Christ's death "till he come again." Through this ordinance midst passing centuries, dying nations, changing systems, there has been a steady showing forth by unnumbered millions, according to Christ's own provision, of the great hope of the church that Christ will come again and receive his people unto himself. Therefore, the Lord's Supper, in addition to its spiritual comfort, gives intellectual food sufficient to satisfy the hungering of the mightiest intellect of the ages.

CHAPTER V

THE LORD'S SUPPER A EUCHARIST

"The Lord Jesus the same night in which he was betrayed" . . . "gave thanks."

"Jesus gave thanks that he might suffer. He gave thanks that he might bear the burden of the world's sin and sorrow and death. He gave thanks that he might give his life a ransom. He gave thanks that he might bear the world's iniquity."

CHAPTER V

THE LORD'S SUPPER A EUCHARIST

"EUCCHARIST" means thanksgiving and praise, and thanksgiving and praise predominated in the primitive celebration of the Lord's Supper to such an extent that early in church history it was called "The Eucharist." "Eucharist" is a Greek word written into English. It is made of two Greek words, meaning, "full of rejoicing," "overflowing with thanksgiving." Thanksgiving should always have a large place in the celebration of the Lord's Supper. In this, Jesus himself is our example, for it is written, "The Lord Jesus in the same night in which he was betrayed" . . . "gave thanks."

Jesus, the chief sufferer in the darkest hour of history, "gave thanks," that is, at the very hour in which he, the Innocent One, was betrayed into the hands of cruel murderers. Since our Lord gave thanks when he was preparing to die for us, with what thanksgiving should we commemorate that

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sacrificial death! Then I think that thanksgiving made his sufferings lighter.

In sharp contrast with such thanksgiving the sin of ingratitude in God's sight is set forth in the fact that it was the absence of thanksgiving and the persistence in murmuring among the children of Israel at the very time when God was feeding them with abundant bread, rained down from the heavenly bakeries, that caused God to say, "Your carcasses shall fall in this wilderness; and all . . . of you . . . from twenty years old and upward, . . . shall not come into the land, . . . save Caleb . . . and Joshua," and they "because they were men of another spirit." But your "little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised." The forty years of wanderings was a revelation of the wrath of God against the sin of ingratitude.

Most vividly do I recall returning to Lucknow on a New Year's Day, weary with the care of the churches and more than burdened because of inadequate missionary appropriations. Weary nature was in the mood to grumble and complain. In the pul-

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pit to preach the New Year's sermon was that keen-witted, clear-headed, greatly admired and much-beloved missionary, the Rev. J. H. Messmore. He took as his text the first verse of the ninety-second psalm, "It is a good thing to give thanks unto the Lord." And after the following manner he developed and pressed home the truth:

"It is a good thing."

"It is a good thing to give thanks."

"It is a good thing to give thanks unto the Lord."

His headings were:

"Good for Yourself."

"Good for Your Home and Friends."

"Good for Your Church."

"Good Always and Everywhere."

Then on and on and on he pressed and illustrated his theme until his sermon made a Eucharistic epoch in my life. I was reminded of the saying, "Grumbling and scolding never did any good except a temporary relief to the grumbler and scolder," and even that is surely very temporary if at all. Truly, it is good to meditate upon the Master's example until it becomes one's perpetual inspiration.

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"The Lord Jesus in the same night in which he was betrayed" . . . "gave thanks."

The foregoing paragraph should be meditated upon by all those good people whose temperaments cause them habitually to so dwell upon their sorrows, burdens, and difficulties, and the dark side of life as to lose sight of the bright side.

One can hold a dirty pice (a small Indian coin) so close to one's eyes that it shuts out the starry heavens and all the marvelous glories of God's infinite universe. So one can hold little passing troubles (how small they are when compared to the circumstances under which Christ gave thanks!) so close to his heart and keep them so constantly in his mind that all the rich and blessed eternal inheritance of being in covenant relationship with Jesus Christ become as nothing. The poet spoke of what is our spiritual birthright when he said, "There isn't more night than day."

At this feast of praise it is the communicant's privilege on the one hand to cease to carry and worry over his burdens, and on the other to see by faith the suffering Christ,

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infinite in power and love, with matchless purposes of grace, making "All things work together for good to them that love God." Here the heart bearing the heaviest burdens can and should break forth in hymns of praise. The Lord's Supper is not a funeral; it is a feast. It is your Father's table, and your Father is God. Let your every communion service be to you a Eucharist.

And as an outcome let your whole life become Eucharistic—"full of thanksgiving." There was in a certain congregation a sister who was to the church a grumbling, tattling terror; but she so caught the Eucharistic spirit and became so transformed that she became a joyous, gentle, ladylike peacemaker, and a benediction to the whole congregation—"out of weakness was made strong"; that is, she became strongest at the very point where she had been weakest. For such complete transformations there are provisions of grace for every child of God. Paul exhorted Thessalonian Christians to live in such a Eucharistic spirit that they could:

"Rejoice evermore.

Pray without ceasing.

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In every thing give thanks: for this is the will of God in Christ Jesus concerning you."

What a transformation would come over Methodism should such a Eucharistic Spirit take permanent possession of all our people and our church should become strongest at the very points where it is now the weakest! Do not stop short of having the Eucharistic spirit permeate your whole life. It still is "*A good thing to give thanks unto the Lord.*"

CHAPTER VI

THE LORD'S SUPPER A COVENANT

“I will make a new covenant with the house of Israel . . . not according to the covenant that I made with their fathers.”

“And inasmuch as it is not without the taking of an oath . . . by so much also hath Jesus become the surety of a better covenant. . . . Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them.”

CHAPTER VI

THE LORD'S SUPPER A COVENANT

THE one and only definition of the meaning of the Lord's Supper given by Jesus himself is, "This cup is the new covenant in my blood." "Covenant" is one of the greatest words of the Bible and was once the keynote of theology and Christian life, but now it is dropping out. Who can forget, when the great word of Scotland was "The Covenanters," what mighty men of God were produced? The whole biblical revelation of God to man is summed up in the two expressions—"The Old Covenant," called the "Old Testament," and the "New Covenant," called the "New Testament."

Why a New Covenant? The need of a New Covenant is found in the incompleteness of the Old. The Old Covenant was insufficient because it was conditioned on man's obedience: "If you will obey my voice and keep my commandment, ye shall be unto me

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a holy nation"; or, "Obey my voice and I will be your God." Man failed in his part, and the covenant proved insufficient. So in God's goodness, in "the fullness of time" Christ came to be "The mediator of a better covenant, which was established upon better promises."

In God's making a covenant with man there are always two purposes. First, God's covenant always contains a revelation of his purposes in definite promises of what he is willing to work in and for all those who are willing to enter into covenant relations with him. Second, the covenant contains a security and guarantee that what God had promised will indeed be brought to pass. And so the purpose of the covenant was above all to give man a hold upon God as a covenant-keeping God; that is, to so link man to God as to make God the portion and strength of his soul. Who can estimate the privilege of being in covenant relationship with God, and of having "the precious blood of Jesus" as our surety and guarantee?

One of the various striking contrasts between the Old and the New Covenants is God's recognition of the cause of the failure

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of the Old and his undertaking in the New Covenant to perform not only his own part, but to so come into, cleanse, and strengthen the heart of man as to enable man to perform his part of the New Covenant. Note with care the fundamental conditions of the New Covenant: "I will make a new covenant with the house of Israel, . . . not according to the covenant that I made with their fathers."

I will now quote one of the statements of the New Covenant, and at this time particularly notice the ways in which it is "not according to the covenant that I made with their fathers," and the special manner in which God promises to help man in the New Covenant to perform his part.

"A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. . . . Moreover, I will make a covenant of peace with them: it shall be an everlasting covenant with them."

The model upon which Christ purposed that the New Covenant should work is the

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story of Pentecost. He had given his life unreservedly for three years to make his disciples. When about to leave them he said, "Ye are my witnesses." Peter had just failed ignobly. All "had forsaken him and fled." He knew they could not in their own strength keep their part. Therefore he said, "Tarry . . . until ye be endued with power from on high." They tarried, and the matchless story of the Acts of the Apostles is, according to the New Covenant, God through his indwelling Spirit empowering man to perform man's part of the New Covenant. Oh that the whole church would appreciate such a heaven-given endowed inheritance, and practice according to the Pentecostal interpretation and revelation of the New Covenant plan!

To me as life moves westward toward the setting, it is an unspeakable joy to look back over a physically vigorous boyhood and young manhood, with all their temptations, to be nearing the close of a full half century in the ministry and to be able in thankfulness to look back over it all and say, "Kept by the power of God." Let such an one out of a lifelong joyous Christian ex-

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perience assure each individual among the mighty host of young people now in the church, coming into the church, and that will yet come into the church, that such a blessed lifelong experience under the New Covenant in Christ's blood is "The will of God in Christ Jesus" concerning each of you.

There is even a greater contrast between the Old and the New Covenants. It is this: In the Old, God by miracles and wonders tried to show forth his love and to make the people trust and obey him, and that method failed. In the New Covenant the great contrast is that to prove his love Christ died; Jesus shed his own blood, and said, "I, if I be lifted up from the earth, will draw all men unto me." Christ on the cross is the core of the New Covenant; the core of the Old was Law. The New has at its very center the peerless personality of the crucified, risen, and reigning Christ, who through the revelations of everlasting love lives in the hearts of men. Christ's covenant of love is to endure and grow, not for a year, century, or millennium, but forever. When Pilate asked with a sneer, "Art thou truly a king?" there were only eleven men and a few women

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prepared at all to call Jesus King, and they were not sure. Were Pilate to ask that question now, because of the love revealed on the cross, five hundred million would rise up and sing with a volume that would encircle the planet,

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all."

It should ever be remembered that there are two parties to a covenant. Methodism maintains that there are but two covenants, because only in the Lord's Supper and baptism (which is administered only once) is a covenant made.

We cannot go to the communion as we go to hear a sermon or to a prayer meeting, for we in partaking of the Lord's Supper take a sacred oath that we will keep our part of the covenant. The origin of the word "sacrament" was in the sacred oath taken by a Roman when he became a soldier. Look at a free young Roman, doing in all particulars as he pleases, but one day he takes the sacred oath which makes him a member of the army.

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From then on where he lives, what he eats, what he wears, even the disposal of his life, are directed by the army. In taking the communion we declare ourselves as soldiers, coworkers with Jesus Christ. Oh the glory of it!

Once when I was preaching through an interpreter and used the word "covenant," my interpreter used an Indian word for promise. Though I was at that time speaking through an interpreter, I knew enough of the language to know that I was being misinterpreted. He used "waida" (promise), when he should have used "ahd" (covenant). I stopped in the midst of my sermon and corrected him. He insisted the words were alike, "Ek hi hain," and I replied, "Ek hi hain nahin" (that they had not the same meaning). He overlooked the great central fact that two are involved in the making of a covenant. He failed to recognize that one person can make a promise but that it requires two to make a covenant. The interruption and discussion right in the middle of a sermon enabled me to more definitely impress my point on the congregation, and I am telling the story with the hope that it will

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also help to impress on the minds of those who partake of the communion that it is a covenant and that it takes two to make a covenant, and that a covenant is binding on both parties.

Is it not well for us as Methodists to ponder whether or not in the preparation of our people for the communion service, and in the emphasis we put upon the celebration of the Lord's Supper, we are doing all we should? Do we not too often too nearly place the celebration of the memorial of the death of our Lord and the covenant therein made on the same level with the other services of the church? Have we not something to learn in this matter from some sister churches? I earnestly call upon our people everywhere to give to the proper celebration of the Lord's Supper their most careful and prayerful consideration.

CHAPTER VII

THE LORD'S SUPPER A COMMUNION

“He loved me and gave himself for me.”

“That ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his Son Jesus Christ: and these things we write, that our joy may be fulfilled.”

“The holy, meek, unspotted Lamb,
Which from the Father's bosom came,
Who died for me, even me to atone,
Now for my Lord and God I own.”

“Millions of souls, in glory now,
Were fed and feasted here;
And millions more, still on the way,
Around the board appear.”

CHAPTER VII

THE LORD'S SUPPER A COMMUNION

THE human heart longs for communion and fellowship. Communion as applied to the Lord's Supper is on the authority of Saint Paul. "The cup of blessing which we bless, is it not a communion of the blood of Christ?" To have communion with our fellow Christians, and with Christ himself as Host and we as guests, yea, more, as a family—a family meal—is the great central idea of the Lord's Supper as a communion. In the early times it was called the "agape"—"The Feast of Love."

COMMUNION WITH EACH OTHER

The communion service should be such a time of family communion, with Christ as "Head of the whole family in heaven and earth," and with each other, that all hearts being so melted in the presence of such amazing love, that all social and other distinctions

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wholly disappear. There is nothing more unifying and nothing more expressive of social oneness and equality than the act of eating together. It is significant that the Hindu caste system insists especially on eating together as the badge of caste unity. The complaint against Christ was that he received sinners, and ate with them. He went to dine with a man that was a sinner. So our Lord struck at the root of all class-pride and race-prejudice when he made a family meal the central feature of his worship. It is a united family feast; if everyone were to "eat his own meal," that would not be the Lord's Supper.

No better statement can be found of who should, and who should not, participate in the communion service than is presented in the invitation of our church to the Lord's Table:

"Wherefore ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways, draw near with faith, and take this holy sacrament to your comfort."

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I wish to add another invitation to the soul inspiring invitation in our ritual and extend it to any one who is "out of communion" (what a terrible condition to be in to be out of communion with Christ!) and living in any known sin and heart rebellion against the will of God, but at the same time in his inner heart and better self really trying to "truly and earnestly repent of his sins," yet not finding the opportunity to make the open confession. Let me lovingly say to such a one that the greatest means of grace for you and the most faith-strengthening service in the Church of Jesus Christ is the Lord's Supper. Here you can remember his dying love; confess, forsake, and find remission of sins and all needed grace and be restored "into communion." Here the text genuinely applies, "Let the wicked forsake his way, and the unrighteous man his thoughts: and [at the communion table] . . . return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." "Come unto me" is the Master's loving invitation. Pre-eminently applicable to all in a communion service.

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I desire to bring still further comfort where such is necessary by telling the story of a very dear missionary friend who took communion as a boy and afterward came to feel he had communed "unworthily," and adds that from the age of twelve to twenty he believed that he was under the condemnation of the Bible statement, "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

For the purpose of helping other young people who may have a somewhat similar experience I wish to pass on the testimony of my friend. He says:

"I came out from under the crushing burden of that awful consciousness of condemnation when I came to believe that it was the 'motive' in taking the communion that made the communicant worthy or unworthy. I now believe that if the 'motive' is to show one's love and loyalty to Jesus Christ, 'the blood' will cover all 'unworthiness.'"

I agree fully with my friend, and would like to take by the hand any young person who has suffered or who may suffer after the manner of my friend and lovingly look into

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his eyes and say, "If you have complied with my quoted conditions from the 'General Invitation,' and in your heart, according to the divinely appointed plan of Jesus, desire in the taking of the holy communion to remember Jesus, to make a personal covenant with Jesus, to commune with his people, then without respect to how young you are, or your personal 'unworthiness,' you may, 'in full assurance,' draw near and 'take this holy sacrament to your comfort.' Your 'unworthiness' will become 'worthiness' through Jesus Christ, who will become your personal Saviour."

It is told that at a communion service at Westminster Abbey in London a great lord of the realm knelt at the communion rail, right in front of the chancel, and beside him knelt a beggar, in poverty and rags. The clerk having charge of the arrangements thought that was not proper and whispered to the poor man, saying, "Move away." But the quick ear of the lord of the realm heard, and putting his hand right out over the hand of the poor man and grasping it in his said: "Do not move. We are all one here, sinners saved by grace." The poor beggar remained,

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and the British lord and the beggar in the rags of the street as "sinners saved by grace" remembered as they communed together that their redemption had cost the "precious blood of Jesus."

One has no hope that caste-divided India shall become a united India until the people of India shall come into fellowship with Jesus Christ, and through him come into fellowship with each other. India is included in the New Covenant, and the promise of the Father to the Son is, "I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." I have administered communion in India, when representatives of over fifteen castes, which had been cruelly separated by caste customs for centuries, knelt and communed together at the table of our Lord, thus announcing that caste was forever gone and that they were one family in Christ Jesus. One is inclined to believe that the Master had caste-divided India in mind when he instituted this caste-destroying communion memorial of his undying love. When caste disappears from India and this great divided people shall become one, it will be at the

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communion rail of the church of our Lord Jesus Christ. That time is coming. Hallelujah!

COMMUNION WITH CHRIST

Christ knew that it would be possible for his people in the coming centuries to largely forget his atoning death and to think of him chiefly as reigning in glory. He therefore "Did institute and in his holy gospel command us to continue a perpetual memory of his precious death until his coming again." At the institution of the Supper Christ sat with his disciples at the table, and John leaned on his breast. He is always present at a true communion service. The blessed communion which we have with the Master at the communion table in the following and many other ways should go with us not at the time of communion only but through every experience of life. A few of these lifelong communions will be mentioned.

A COMMUNION OF FRIENDSHIP

Who can properly estimate the worth of a lifelong, true, strong and loving friend, or pity the sad condition of one who is friend-

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less? When the acquaintance of the disciples was reaching the ideal stage, Jesus said, "Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I call you friends; for all things that I have heard of my Father I have made known unto you." The Covenant communion of friendship with Jesus provides for the poorest of earth to have a closer friendship with Jesus than was possible under the Old Covenant—yea, than even for Enoch, who had the "testimony that he pleased God," and was not, for "God took him," for truly "our fellowship is with the Father and with his Son Jesus Christ." How glorious!

A COMMUNION IN SERVICE

In the communion service a central idea is "Given for you." "Given for you"—giving for others, and such communion continues through life with those who walk with Jesus.

Dr. E. E. Helms, in his book, *The Living Bread*, publishes a poem on "The Master Is Coming." It rings so true and brings out in such bold relief a truth so vital to true fellowship with Jesus, both in time and eternity,

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that in the interests of the eternal welfare of any who may be influenced by the conception of lifelong communion with Christ that I am presenting, I cannot but repeat it here:

"They said, 'The Master is coming
To honor the town to-day,
And none can tell at whose house or home
The Master will choose to stay.'
And I thought, while my heart beat wildly,
'What if he should come to mine?
How would I strive to entertain
And honor the Guest Divine!"

"And straight I turned to toiling
To make my home more neat;
I swept, and polished, and garnished,
And decked it with blossoms sweet;
I was troubled for fear the Master
Might come ere my task was done,
And I hastened and worked the faster,
And watched the hurrying sun."

During this busy day, first a poor woman called asking help. Then a cripple, "thin and pale and gray," then a little child, "sweet and pale and fair," "and his little bare feet were cold." These were each in turn ruthlessly turned away because she was busy preparing to "honor the Guest Divine." The poem continues the story.

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"At last the day was ended,
And my toil was over and done;
My house was swept and garnished,
And I watched in the dusk alone;
Watched, but no footfall sounded,
No one paused at my gate,
No one entered my cottage door,
I could only pray and wait.

"I waited till night had deepened,
And the Master had not come;
'He has entered some other door,' I cried,
'And gladdened some other home!'
My labor had been for nothing,
And I bowed my head and wept.
My heart was sore with longing,
Yet spite of it all, I slept.

"Then the Master stood before me,
And his face was grave and fair:
'Three times to-day I came to your door,
And craved your pity and care;
Three times you sent me onward,
Unhelped and uncomforted,
And the blessing you might have had was lost,
And your chance to serve has fled.'

"'O Lord, dear Lord, forgive me!
How could I know it was thee?'
My very soul was shamed and bowed
In the depths of humility.
And he said, 'The sin is pardoned,
But the blessing is lost to thee;
For, comforting not the least of mine,
Ye have failed to comfort me!'"

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A COMMUNION OF LOVE AND JOY

When a comparatively young minister, reading, during my Morning Watch, the fifteenth chapter of John, reached the ninth verse, it seemed almost to leap from the page and come to me as a revelation in addition to all other revelations, and through all the years since then I have had through this verse such a precious personal communion of love, that it has come to be to me the most precious personal verse in all the Bible. Here it is. I write my name in this verse over the pronoun "you"—try it in your Bible: "As the Father hath loved me, so have I loved you: continue ye in my love."

Verse ten answers the earnest question of many a burdened heart, "How can unworthy I abide in his love?"

"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."

Then in the eleventh verse we have a summary of the whole New Covenant purpose and the clearest possible statement of what Christ's purpose was in shedding his blood,

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and in all else that he did, said, and suffered:

“These things have I spoken unto you that my joy might be in you and that your joy might be full.”

It is the glorious, joyous purpose and provision of the New Covenant that we should all and always be joyful Christians. I often tell our Indian ministers, who work among the sad-faced villagers of India, that they are largely shorn of their power unless the people see in their faces that there is a joy in their hearts and in the Christian religion not to be found in the other Indian religions. It is still true of Christians, “The joy of the Lord is your strength.”

CHAPTER VIII

“DRAW NEAR WITH FAITH AND TAKE”

“Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh; and having a great priest over the house of God; let us draw near with a true heart in fullness of faith, having our hearts sprinkled from an evil conscience; and having our body washed with pure water, let us hold fast the confession of our hope that it waver not; for he is faithful that promised.”

CHAPTER VIII

“DRAW NEAR WITH FAITH AND TAKE”

“THESE are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.”

We are accustomed to say, and truly so, that the worth of the Son of God, who came to die for us, is the measure of the worth of the individual soul in God's sight, and the greatness of the work that had to be done to save it. There being, then, such an infinite revelation of divine love in the Lord's Supper—“My blood of the New Covenant”—each believer partaking can let his faith climb to infinite heights on Paul's most faith-strengthening ladder.

“What shall we then say to these things? If God be for us, who can be against us? He that spared not his only Son, but delivered him up for us all, how shall he not with him also freely give us all things?”

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In partaking of the Lord's Supper each communicant should have in mind concerning the Covenant blessings to be claimed, not his own ideas but that which God has promised in the New Covenant, for so long as we expect from God only what we can at our best "ask or think," we limit God. The purpose of the promises of the Covenant is to help us to see that God is prepared to give and bless not on a human but on a divine scale. "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Would not Jesus say to most of us, as we commune, that in comparison with his ability and willingness to give, "Hitherto ye have asked nothing"?

Jesus, though full of sympathy with doubters, could not through all time in physical presence say to each doubting Thomas, "Reach hither thy finger, and see my hands; and reach hither thy hand, and put it into my side: and be not faithless, but believing." Nevertheless, Christ has shown the same sympathetic, helpful love for all others who are "slow of heart to believe" in that in the Lord's Supper he has ordained that

“DRAW NEAR WITH FAITH”

instead of hearing Jesus say, “Reach hither thy hand and put into my side,” each communicant should hear, as from his own lips, Christ’s much more loving, tender, faith-strengthening, comforting, and inspiring words: “This is my body which is broken for YOU.” “This is my blood which was spilt for YOU.” Is not that much more loving and faith inspiring than what Thomas heard? I think so.

Who after hearing such words, the very words of the Christ, while receiving the divinely appointed elements, can doubt any more? Doubting Thomas ceased to doubt and in victorious triumphant faith cried out, “My Lord and my God.”

Looking forward to strengthening the faith of his people through all the future, Jesus said to Thomas, “Because thou hast seen me, thou hast believed. Blessed are they that have not seen, and yet have believed.” Beloved communicant, cast aside every doubt, and with faith strengthened mightily through receiving the divinely appointed elements look up and see the loving face of Jesus (always present at a true communion service) and with an all-conquering faith,

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that will bring all that is in Christ's promises and purpose of undying love for you into your life, say to him, "*Thou art my Lord and my God.*"

Notwithstanding the New Covenant is in so many ways better than the Old, yet through faith the Old produced that galaxy of heroes of the faith, immortalized in the eleventh chapter of Hebrews. It produced Enoch, Noah, Abraham, Moses, and others, who "through faith subdued kingdoms, wrought righteousness, obtained promises, . . . out of weakness were made strong." "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect."

These mighty men of God were produced under the Old. The question which we all should ponder is this: What manner of men of faith should we be because who have "The Mediator of the Better Covenant, established upon better promises. . . . The Mediator of the New Covenant. . . . Ye are come to Jesus, the Mediator of the New Covenant"?

“DRAW NEAR WITH FAITH”

The first eleven chapters of the book of Hebrews are devoted to the showing of the superiority of the New Covenant to the Old. On the completion of the argument the application begins, and reads:

“Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.”

THE NEW COVENANT STANDARD

The true and ideal Christian life under the New Covenant is summed up in Paul's prayer for the Ephesian Christians, and this prayer sets forth the true standard for a Christian life under “The new covenant in my blood.” Rest not short of it as you commune, and go forth to live for him. It is your covenant right.

“To the intent that now unto the principalities and powers in heavenly places might

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be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and access with confidence by the faith of him.

“For this cause I bow my knees unto the Father of our Lord Jesus Christ.

“Of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God.

“Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.”

THE "EVERLASTING COVENANT" BENEDICTION

"Now the God of Peace, who brought again from the dead the Great Shepherd of the sheep, in the blood of the everlasting covenant, even our Lord Jesus, make you perfect in every good thing to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ."

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